

Today, BapDada is especially seeing the line of fortune of the Madhuban residents. Each of you is creating your line of fortune on the basis of the shrimat and sustenance you have taken from BapDada.

Do you constantly look at your image in the mirror? Do you know the main specialities of this line of fortune? Those who paint physical portraits know what specialities the value of the portrait are based on: the most important speciality - the attraction and the value of a physical portrait - is based on the face. Whenever anyone looks at a picture, their vision will always first be drawn to the face. Each portrait is valued according to the face and features in the portrait.

In the same way, on what main aspects is the value of the picture of fortune based? What are its main specialities? If you were to look at someone's portrait of their fortune, what specialities would you look for?

One main speciality that is seen in the picture of fortune, is whether the *awareness* is powerful: that is, whether you are constantly an embodiment of remembrance. Secondly, does the attitude of being *brothers* remain constant at all times? Thirdly, is your vision *spiritual*: that is, is your vision completely *pure*? These three are the main things: *awareness*, *attitude*, and *vision*.

It is only on the basis of these three specialities, that you are able to see in the portrait the shine, the sparkle, and the spiritual intoxication, of divine virtues. If these three aspects are there in an accurate (*yuktiyukt*), and elevated form, the picture of such fortune automatically attracts all other souls to itself.

Just as, when someone is walking along a road, souls are attracted by the physical eyes and features, in the same way, other souls are definitely attracted to the picture of fortune by its spiritual vision, its constant awareness, and its attitude.

A physical picture becomes instrumental in changing you into a bodily being: that is, it becomes an instrument to make you body conscious, and it attracts you to itself against your conscious wish. It attracts weak Brahmins, or effort-making souls, and makes them body conscious. And they then complain that - whilst walking along the path - on seeing living or non-living images they become body conscious, from being soul conscious.

In the same way, when you make your spiritual portrait attractive, many body-conscious souls will become soul conscious whilst moving along. Since physical pictures have that much attraction, do your living spiritual pictures not have this much spiritual attraction?

You now have to check to what extent your image or portrait has become attractive. If this spiritual portrait has even one of these three aspects missing, it would not be considered valuable.

In a physical portrait, if the eyes, the nose, or the ears etcetera, are inaccurate, the value of the portrait is reduced. No matter how beautiful the portrait as a whole may be, if something is lacking in the most important part - the face - the portrait becomes useless, or its value is halved.

So, too, if even one of the three specialities is missing, the time period of your reward and attainment is halved: that is, from being 16 celestial degrees complete, you come into the part of being 14 celestial degrees, and so the value is halved, is it not? Therefore, you need to check all these three things at all times. Achcha, do you check yourselves in this way?

Do you know what the meter for checking is? You would check using some meter, would you not? What is the meter with which you would check yourself? The meter is the *intellect*, and the moment you become a Brahmin, you are given the eye of a divine intellect. For instance, in some worldly clans, in order to make someone become expert in battling or violence, initially - soon after he takes birth - instead of a sword, they teach him how to use a knife or a stick. Through this, he is able to maintain the awareness of his clan of brave warriors.

BapDada also gives all you Brahmins the eye of a divine intellect, to be able to recognise Maya, as well as to save yourselves from her attack. However, if - instead of having a divine intellect - you become one of those who have ordinary worldly intellects, then you are unable to discern Maya, or to save yourself from Maya's attack: you are unable to check yourself.

First of all, check if you constantly have the eye of the divine intellect with yourself. Does the bad company of Maya, or a very influential atmosphere, sometimes make the eye of your divine intellect rusty? Or, is it causing any defects?

In order to create such an elevated portrait of yourself - in order to fill yourself with these three specialities - remember three terms:

1. You have to stabilise yourself in the stage of being beyond(*nirvana*) .
2. You have to be humble (*nirmaan*) .
3. You have to bring about renewal (*nirmaan*) .

Be beyond, bring about renewal, and be humble: that is, be beyond any desire for regard or respect. Keep these three terms in your awareness, and the portrait of your fortune will become very attractive.

Whilst moving along, you lack these three things. You stay very little in the stage of being beyond. You come into sound easily, and with a lot of interest. As much as you have a deep desire for coming into sound, to the same extent, you lack the desire which you should, for the sweetness of stabilising in the stage of being beyond.

Instead of being humble, you easily accept all the different types of respect: respect for your position, your virtues, your service, your success, etcetera, or else you have a desire to receive it. You seek respect, and this is why, even now, you have been unable to complete the course of self-respect.

When your form of a seeker ends, you will easily and automatically be able to have the stage of self-respect. Desire for respect makes you forget self-respect. In the same way, instead

of being constructive and bringing about renewal, you bring about different types of destruction (*spoiling something or making something degraded*). That is, instead of bringing about renewal, you sometimes become instrumental in bringing someone's stage down.

Constantly check every thought and every deed, as to whether that particular thought, word or deed is instrumental in the task of renewal. By having such a stage, you will automatically develop all virtues. This is the method to intensify your efforts at the present time.

The result of the Madhuban residents is good. The majority of you have been tireless servers in the subject of love and co-operation, and will also continue to be this in the future. You have become worthy of being praised, because BapDada himself is praising you.

What do you now have to do further? Madhuban residents should make a vow that is much more special than that made by other souls. What is that? You have to make this vow: "We will all follow the one direction, have the same elevated attitude, the same spiritual vision. We will have a constant, stable stage, be co-operative with one another, and have good wishes for one another. Whilst having good wishes and pure feelings for all, even though each of us has different sanskars, we will make the fortress of pure(*satopradhan*) sanskars the same as the Father's, and make the nature of the self - that which has self-respect - very strong.

This is the vow you have to make. Do you have the courage to make this vow for yourself and for others? Even those who stay in their household, and have to go into different atmospheres, make this vow just for themselves. You Madhuban residents mustn't just make this vow for yourselves, but you also need the courage to make this vow for the gathering. This is the speciality of Madhuban, the land of blessings. Do you understand?

Just as you showed the practical fruit of courage, in the same way, by continuing to caution one another and co-operating with one another, you will be successful in putting this vow into practice. Just as other zones have been told to give the proof of their special service, in the same way, Madhuban residents have to give the proof of this.

Is it difficult to give this proof? For how long have you been taking loving sustenance and teachings from the sakar and avyakt forms? After taking sustenance, you become instruments to give sustenance to other souls. Have you become instruments to give such sustenance, or are you still those who take sustenance?

Now, you older ones have to sustain the new children that come: that is, through your being embodiments of the teachings, and with your love, you have to remain busy in this task day and night, and co-operate in making them move forward. This avyakt part is especially for the new ones, whilst the older ones now have to become the same as the Father, and increase the courage and enthusiasm of new ones.

Just as BapDada places the children ahead of Himself and makes them even more elevated than He is, so it is the duty of the older ones to prove themselves to be practical embodiments of all the teachings, and to make the new ones go ahead of themselves. You have to give the return of the sustenance in a practical way. Achcha.

To such worthy children.. to those who show the portrait of their fortune through their dharna.. to those who constantly use the most important mantra and meter.. to those who use their every thought and second for the benefit of others, in the same way as BapDada.. to those who constantly maintain their own original respect.. to those who reveal the elevated sanskars - that is, the original and eternal sanskars - in the same way as BapDada.. to the stars who are embodiments of success, and who use their every thought and moment in a worthwhile way.. BapDada's love, remembrance, good night, and namaste.